264 462 476 The pots were soon emptied. Then the women and girls came, picked them up, and took them home. The men followed. The Anantxí walked first, with the Vuirantxinió behind them and the Tãnãvé last. They kept this order, and sent me back to the rear when [123] I stepped--not unintentionally--in the midst of the Vuirantxinió.

[109] As soon as the village was in sight, things began to move. 535 The men ran straight to the takána and paired up for the dance. The women and girls showed no interest in this and for the most part had already gone to their huts.

The dancing pairs stood in a dense cluster in front of the entrance. In each pair, as was customary, one of the men held his arm across the other's shoulders, while his companion held his arm across the other's hips. Both held a club, bush knife, or bow in the other hand. In the midst of the group stood the leading pair, Tanupantxóa and Vuíraí, the ãntaĩva of the Anantxí. The Anantxí had now mixed with the Vuirantxinió. Of the Tãnãvé, only Kamairahó, Urukumĩ', and I had come. We stayed nearby as onlookers.

First, the men danced for a while on the same spot. As usual, they pawed the ground, all at the same time and always with the same foot, alternating from right to left, keeping their knees slightly bent and the middle part of the body slightly bent forward. Then the leading pair gradually moved away from the spot. They danced with small steps out of the takána. The others followed in the same fashion. They all moved, one pair after the other, slowly, toward the house of Vũtanamĩ', singing with sounds and shouts rather than words.

When they reached the house of the second leader, the procession broke up. They did not scatter, however, but remained close to-526 gether. [110] The race began. It is called ãhẽũĩ, which means "I 883 run." The adolescents, who were in their initiation year and hence had their faces and bodies completely blackened with genipap, ran two at a time in a straight line across the dance plaza to the back of Kamairahó's house. Actually, there was no spot to be reached first by the winner, and there was no applause from the spectators. It [124] might almost be said that there was no winner. As a rule, indeed, the desire to be singled out or to single out someone is not manifested by these Indians and is probably even regarded by them as a danger to the harmony of the community. These races seemed to be merely runs to be made as fast as possible across the plaza to convince the boys themselves of their own ability. As soon as the two runners reached